

Militancy in Bangladesh: the Ways to Resolve the Issue in the Name of Religion

*Mohammad Mominul Islam¹, Mohammad Morad Hossain², Md. Rakib Hasan³,
Md. Rahul Hassan⁴ Md. Monjurul Islam⁵, Md. Samrat Khan⁶

¹Lecturer: Marketing Faculty of Business Administration Exim bank Agricultural University Bangladesh

²M.Phil Researcher (M150047) Bangladesh University of Professionals

³Independent Researcher Begum Rokeya University, Rangpur

⁴Independent Researcher Begum Rokeya University, Rangpur

⁵Independent Researcher Begum Rokeya University, Rangpur

⁶Independent Researcher Begum Rokeya University, Rangpur

Corresponding Author: Md. Mominul Islam

Abstract: Militancy has affected Bangladesh and panic has gripped its peaceful inhabitants. Last few incidences on militancy took place in July and August of 2016 has made the policy makers, law enforcing authorities along with the decent people in the society very worried. Consequently, negative effects seem to be apparent in economy, religion and in the society. Study is hardly found dealing with militancy linking an empirical study in the light of the Holy Quran. Therefore, the current study aims to show the negative consequences on militancy suggesting few treatments to resolve it based on the perceptions in the light of the Quranic teaching. The study has followed a mixture of scriptural knowledge adopting a qualitative method. Fast-hand data have been collected through the questionnaire from 744 respondents out of 1000 in which 86% of them were college and university students. The results show that 50% of the respondents perceived religious harm as the major negative consequence of militancy followed by damage of social peace and economic loss. 81% of the respondents, however, think creating consciences through clarification of proper Islamic knowledge on militancy can resolve the problem. The analyzed verses of the Glorious Quran relating to militancy must work as the universal theory to control the problem. In addition, the findings are also strongly recommended in other nations affected by militancy. It is noted that the principles of secularism hardly permit acceptance of Islamic theory in state policy to solve major problems. This is the likely limitation of creating awareness on militancy since Bangladesh is constitutionally recognized as a secular state.

Keywords: Bangladesh, innocent killing, Islam, Jihad, militancy, social peace, terrorist

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I. INTRODUCTION

Religion never suggests innocent killing, creating social anarchy or any economic penalty of the fellow men living in the society. Nevertheless, some misguided people engage themselves in such acts, very devastating for mankind in the name of Islam called militancy. Rather, such type of harmful act is completely prohibited in the Islamic religion. Innocent killing, destroying resources and breaking social peace have been declared as punishable acts in the Holy Quran for instance. Therefore, it seems that the militants, who are involved in militancy in the name of Islam, are not likely to have proper knowledge on their own religion. Yet, they take part in such devastating acts resulting in threat for humanity.

1.1 Statement of the problem

Militancy has affected Bangladesh and panic has gripped its peaceful inhabitants. Last few incidences on militancy took place in July and August of 2016 have made the policy makers, law enforcing authorities along with the decent people in the society very worried. Consequently, negative effects seem to be apparent in an economy, education and in the society. Although, the terrible and destructive events are staged in the name of fighting (*Jihad*) in Islam, the religion of peace never supports such type of killing of innocent people who are highly honored indeed. The most vulnerable attack in the history of Bangladesh was staged on the 1st July 2016 killing 29 people including foreigners. Moreover, 13 militants have been killed along with fifty-two were arrested in July, August and the first half of September 2016. The devastating attack has put the brand image of Bangladesh in a question mark harming its business environment, economic growth, social security and

religious cooperation. Next few subsequent militant attacks and counter attacks have made Bangladesh economically looser since many foreign buyers have canceled their buying orders including garments and other businesses. A lot of business meetings and economic conferences have also been postponed resulting in significant loss of the country economy.

Besides financial harm, the militant attacks have kept an influential role in breaking the social peace. People are in a panic of losing their valuable lives. The tendency of avoidance of different social and cultural ceremonies snatched their mental happiness since cultural programs are called as the food of the mind. Suspicion has gripped the social people and the near and dears used to performing Islamic life are being harassed by family. As a result, almost all people are in a tensed state causing mental torment and social unrest. The most significant harm took place in the Islamic religion side since militancy or jihad has highly been attributed to Islam. Religious people are being monitored at the time of entrance and departure in the mosques. Religious institutions along with religious gatherings and programs are being controlled. Consequently, a major problem is apparent on religious vulnerability.

1.2 Aim, objectives and research questions

The current study aims to show perceptions on militancy suggesting few treatments to resolve it among the young people studying in colleges and universities since they have been targeted. To sum up, the study intends to focus two objectives as

1. To discover the effects of militancy perceived by the respondents
2. To know the ways to resolve the militancy issue.

In order to reach the two expected objectives, the study has refined two statements as the research questions as follows

1. What is the main negative effect of militancy the respondents conceive?
2. What is the main suggestion the respondents suggest to prevent militancy?

1.3 Theoretical framework

A theoretical framework is applicable to the conditions aiming to describe, analyze, or predict (Clarkson's, 1995). The current work has tried to shape the problem of the study, aim and objectives in a frame that can be addressed as a theoretical framework to be followed till the conclusion of the study consisting of four integral parts. The affected on militancy are brainwashed being misguided through wrong religious information kept at the top of the figure resulting economic, social and religious vulnerability in which religious treatment is urgent to resolve the issue.



Figure 1: Model on militancy regarding cause, effects and ways to resolve

Creating awareness through authentic religious knowledge has been used as the base. Having accurate knowledge of Islam as per the Holy Quran seems to be the main medicine for the militancy treatment that the militants and other stakeholders are in need.

II. LITERATURE REVIEW

Religion refers to a unique system of beliefs, practices, and assumptions that form the value structure of a society (Mokhlis, 2009a, 2009b) that is shared to generation through learning process (Ferraro and Koch, 1994). Religiosity, moreover, has been treated as the magnitude; a person uses adhering to his or her values, beliefs and practices and uses them in daily living (Worthington, Wade, Hight, Ripley, McCullough, Berry and Bursley, 2003). In addition, it is an integrated part of the ethical decision-making process (Hunt and Vitell, 1986). Naisbitt and Aburdene (1990) identified religion as one of the ten megatrends of the new millennium as a person's religiosity influences person's ethical decision-making.

Religiosity influences one's recognition of ethical issues, ethical judgments, and ethical intentions and behaviors (Terpstra, Rozell, and Robinson, 1993; Vitell, Bing, Davison, Ammeter, Garner, and Novicevic, 2009). The Islamic view, however, offers an integral spiritual view based on the teachings of the Qur'an and the Sunnah providing a better alternative philosophical framework for man's interaction with his community and fellowmen (Ahmad, 2002). With the perception of the community, no study was found dealing with militancy linking an empirical study in the light of the Holy Quran till date to the best of knowledge. Therefore, lack of available literature on militancy with participants' understanding as empirical studies correlating scriptural knowledge seems to be one of the limitations of the current study.

Method

2.1 Research approach

Qualitative research involves the use of a variety of empirical materials (Denzin and Lincoln, 1993), including field observations and texts analysis (Ambert, Adler and Detzner, 1995). It is not necessarily important for qualitative research to begin with a priori hypothesis, and finding data to prove or disprove it (Ambert *et al.*, 1995; Bogdan and Biklen, 2003). In other words, the focus of qualitative research is the empirical world aiming to convey its workings in its phenomenological integrity seeking depth rather than breadth (Ambert *et al.*, 1995). Although developing measures of concepts will not be a significant consideration, concepts are very much important in qualitative research focusing the context based on the atmosphere the problem occur (Bryman, 2004; Robson, 2011).

The study has been conducted following qualitative method having a deep insight on militancy, its drawbacks mentoring effective measures considering the situational effects of the exaggeration of Islam. Empirical evidence from the respondents has been gathered analyzing them with the selected verses of the Noble Quran as to fighting in Islam (Jihad). Moreover, the root causes of the involvement in militancy by the misguided militants have been portrayed from the deep understanding which is conceived as the significant application of the qualitative research approach.

2.2 Data collection

Methods refer to the specific techniques used to collect data, analysis them and showing ways to make them trustworthy (Robson, 2011). The present study gathered necessary information through the primary data including questionnaire survey.

2.2.1 Primary data

Surveys are more like a research strategy than a tactic or specific method (Robson, 2011). A questionnaire was prepared after investigating the research problem, as the survey questions should be designed to help achieve the goals of the research and in particular, to answer the research questions.

Overall, the survey relied largely on the multiple choice questions including the negative effects of militancy on an economy, society and religion. Furthermore, a blank space was offered to the respondents to allow them writing down their own opinions regarding militancy as the open answers. The questionnaire includes only two questions consisting of the basic effects of militancy and the ways to resolve the issue the respondents think. The respondents were asked to rate the militancy effects as one and two among three options so that the foremost effects are recognized. Simultaneously, the suggestions to overcome the militancy problem have been explored numbering as one and two to identify which alternative the respondents perceive the most significant one to tackle the militancy problem consisting of ensuring severe punishment, through entertainment and religious treatment providing authentic Islamic information and creation of awareness.

Sample questionnaires have been pre-tested in front of two college students and fourteen university students, and corrections have been made to finalize the questionnaire. It is mentionable that all the questionnaires were in the Bengali language so that all kinds of respondents would respond easily. Finally, the respondents responded the questionnaires themselves as self-completion questionnaire (Bryman, 2008; Robson, 2011). Since the study problem is concerned with the Islamic religion and mosques are the meeting places for the Muslims, the questionnaires have been approached to them on Friday when they gather to pray there. Furthermore, college and university residences like the mess, residential halls and hostels where the students reside were covered to survey. Sometimes, human processions arranged against militancy were covered and the participants of that program were also asked to take part in the survey. Thus, all the possible sources of respondents were considered in collecting the data in the study. Finally, 744 respondents have replied in August, 2016 out of 1000 questionnaires. The study area was Rangpur; one of the divisions of Bangladesh.

2.2.2 Secondary data

At the beginning of the study, related information from the print and electronic media were used as the secondary data sources. For instances, negative effects of militancy on an economy, society and religion

discussed in the print and electronic media were considered. Furthermore, suggestions made by the scholars to overcome the problem helped in formulating the questionnaire. Since, media suggested entertainment, like watching a movie, hearing a song and other cultural programs would be able to resolve militancy problems, the issue was included as an option to answer for the respondents. Ensuring tough punishments to the guilt in militancy was also voiced and the religious leaders prescribed treatment based on the Quranic teaching as remedies of militancy. Therefore, these three options were included to understand which one the respondents perceive their choice. The selected verses from the Holy Quran acted as the most influential secondary data sources. Verses regarding fighting (*Jihad*) in Islam have helped in analyzing the problem aiming to visualize the reality of militancy from fiction to fact.

2.2.3 Data analysis

Analytical induction is referred to an approach to analyzing the qualitative data in which universal explanations of phenomena is sought by pursuing collection of data until no inconsistency with a hypothetical explanation of a phenomenon is found (Bryman, 2008). As the first-hand data were qualitative, the study used analytical induction to perceive the causes of militancy, its effects and ways to resolve the problem guided by the Nobel Quran; the glorious sources of knowledge. Excel program has assisted in analyzing the data. After sorting and coding, percentages were calculated irrespective to gender, occupation, age, effects of militancy and the prime measure to overcome militancy. A more depiction of the respondents' perceptions were obtained letting them write down their comments correlating them with the Quranic verses. Moreover, the analytical model has been thoroughly followed as to militancy.

2.4 Ethical consideration

Considering the possibility of harming to the participants (Robson, 2011) is an ethical aspect of research. The authors have tried carefully to handle this ethical consideration. Particularly, for the period of the questionnaire survey, the respondents were very worried assuming that they might be vulnerable anyhow. Therefore, their contact details have not been collected. The situation was so terrible that a questionnaire having 'Militancy' and 'Islam' words was an element of suspicion, and many potential respondents avoided the survey. The authors did not request the respondents for replying the questionnaire when they were busy on their personal affairs. The relax period of the guests, however, has been used, when they have intentionally responded the questionnaires so that well-though reply could be obtained. In this way, situation effect and circumstances were considered at the time of the data collection. In addition, privacy, temper, attitudes, willingness and circumstances of the respondents have been considered in approaching the questionnaires. Ensuring safeguards concerning confidentiality seem to be difficult for someone as a researcher (Alderson, 1998). Since respondents' personal comments are very confidential information, their reply has been indirectly quoted in the findings. Thus, confidentiality and privacy have been maintained strictly as an ethical consideration in the study.

III. LIMITATION

The most important limitation was the data collection phase as the respondents were in a panic regarding militancy. They were afraid of and suspicious about the authors collecting data. However, they have been convinced regarding the confidentiality. Nevertheless, the students were from different parts of the country that are likely to minimize the limitation of sample unite and sample size since most of them were from a public university and university colleges. Though it was attempted to collect data from the other divisions of the country, political and social state of that time was severely adverse since people were afraid of militancy issue.

IV. RESULTS

The results of the study show that most of the respondents include male who are more than four times of the female. Since the students of the colleges and universities have been mainly affected in the past militant incidence occurred in July and August, young aged respondents who cover one-fourth of the total responses given priority in the survey. In addition, a considerable number of other aged respondents also participated.

Table 1: Descriptions of the respondents

Gender	N	%	Age	N	%	Occupation	N	%
Male	573	77%	18-25 yrs.	594	80%	College students	121	16%
Female	169	22%	26-35 yrs.	95	12%	Varsity students	522	70%
No response	02		36 yrs plus	49	06%	Service holders	39	05%
			No response	06		Business men	48	06%
						No response	14	

Source: Questionnaire survey

4.1 The main negative effect of militancy the respondents conceive

The survey questionnaire contains the first question listing three negative effects consisting of economic loss, social unrest and damage of religious cooperation. The respondents were asked to rate the consequences of the militant attack numbering as one and two.

In order to obtain the well-thought and logical reply, the option ‘*damage of religious cooperation due to militancy*’ has been placed at the end. However, the respondents have rated that option as the first consequence of militancy. About half of the respondents rated loss of religious cooperation as the number one effect of militancy. Thus, it proves that the respondents feel the vulnerability of religion as the prime concern due to militant attack. Creation of social unrest has been ranked at the second position. It can be urged that the respondents possess the highest consciousness on religion and social peace. Although militancy causes economic penalty, the respondents seem to be reluctant on this since very few respondents conceive economic loss because of militancy. The most important implication can be mentioned here is the third option given in the questionnaire. That is, the respondents rated the third alternative as their first. Consequently, loss of religious cooperation is highly considered as an effect of militancy.

Table 2: Perception of militancy effects and ways to resolve

Effects of militancy	N	%	Ways to resolve it	N	%
Economic loss	49	06%	Punishment	130	17%
Social unrest	324	44%	Entertainment	16	02%
Loss of religious cooperation	371	50%	Religious treatment	597	81%

Source: Questionnaire survey

4.2 The main suggestion the respondents suggest to prevent militancy

The alternatives of resolving militancy have been included in the questionnaire survey following various opinions of the different stakeholders in the society. Creating awareness in the society through an authentic religious explanation as *religious treatment* has been perceived as the foremost remedy to tackle militancy problem. Ensuring severe punishment to the guilt has been rated at the second position. The suggestions that watching movies, hearing songs and other cultural entertainments can overcome militancy received very poor response indeed. In the second question, the option concerning proper religious counseling and awareness creation has been placed at the end. However, most of the respondents rated that choice as the first one. As per the survey results, it is clear that militancy mainly harms religion. Though it is staged in the name of Islam, the religion Islam is a religion of peace. The causing factor includes lack of proper Islamic knowledge the militants hold. Rather, they possess wrong information on Islam. Therefore, authentic Islamic information and its effective communication in the society only can create awareness resulting in harmonious religions relationship and social bonding.

V. ANALYSIS AND DISCUSSION

A person lacking the inspiration to act is characterized as unmotivated, whereas someone who is energized or activated toward an end is considered motivated holding different kinds of motivation (Deci and Ryan, 1985). That is, they differ not only in the *level* of motivation, but also in the *orientation* of that motivation (Ryan and Deci, 2000). Although religion is very personal belief which varies individually but the common phenomena is that belief is an intrinsic motivation; having free of choice and done for pleasure. Thus, intrinsic motivation in social science theories consists of a close connection with religious belief (Islam and Hossain, 2016).

5.1 Misguidance on religion mainly leads to militancy

Motivation is used as a general term applying to a whole class of derives, desires, needs wishes and similar forces whereas motivators mean objects or things that encourage an individual to perform (Weihrich and koontz, 1994). Achieving the satisfaction of Allah is the motivation of the Muslims and performing some authentic deeds as per the Holy Quran are the motivators (Islam and Hossain, 2016) resulting in paradise. The militants are likely to be motivated wrongly tempting them for the heaven that if they die for Allah. They need to fight for establishing Islam (*Jihad*) against the state and they also require to come out from their near and dears (*Hijrat*).

The wrong explanation regarding *Jihad* and *hijrat* tempted the militants getting involved in such killing mission of humanity. They also have been understood that during their efforts of establishing Islam, Allah will help them. Even, they will be highly rewarded if any torments, physical harassments, or other difficulties touch them during their assigned activities. Lastly, they have been convinced that the paradise is waiting for them just after their death if they are killed by opponents treated as the enemies of Islam. Thus, exaggeration on Islam and foul expectation of heaven motivate the militants to be involved in militancy. Thus, they are wrong-headed and far away from the teaching of the Islamic religion.

5.2 Militancy causes economic, social and religious vulnerability.

There is no doubt that militancy and its consequences bring very negative results and the stakeholders of the society are highly concerned about this. It is an international problem causing economic penalty as 6% of the respondents has perceived such in the study. The most terrible effect includes the social unrest perceived by 44% of the respondents. It has been witnessed that the parents have denied accepting the death bodies of the militants killed in the counter attacks. How pathetic the issue is! Moreover, the last prayer to be offered called *Salatul Zanjah* for the Muslims is also uncertain for the victims. In addition, the relatives of the militants are harassed in the society. The people are always in a panic and tensed with life threat.

The matter is that the open enemy in a battle is recognized but the militants, who are in disguise in plain cloth within the society, cannot be traced. Such type of circumstances snatches the social peace for a longer period of time. The first and foremost vulnerability takes place due to militancy is the damage of religious cooperation and Islamic phobia since 50% of the respondents perceived militancy causes religious harm as per the survey results.

The effects still exist countrywide and worldwide that general people are prone to avoid Islamic religious events. Due to the sinful act of few militants, the whole Muslim community is blamed, harassed and in suspicion which is clearly an unrecoverable vulnerability for the religion of Islam.

5.3 Religious treatment can resolve militancy

The study results claim that creating awareness through proper Islamic knowledge as the main treatment the respondents perceive. Although 17% of the respondents have suggested ensuring severe punishment can prevent militancy but 81% of the respondents think religious measures as a prime factor to resolve the issue.

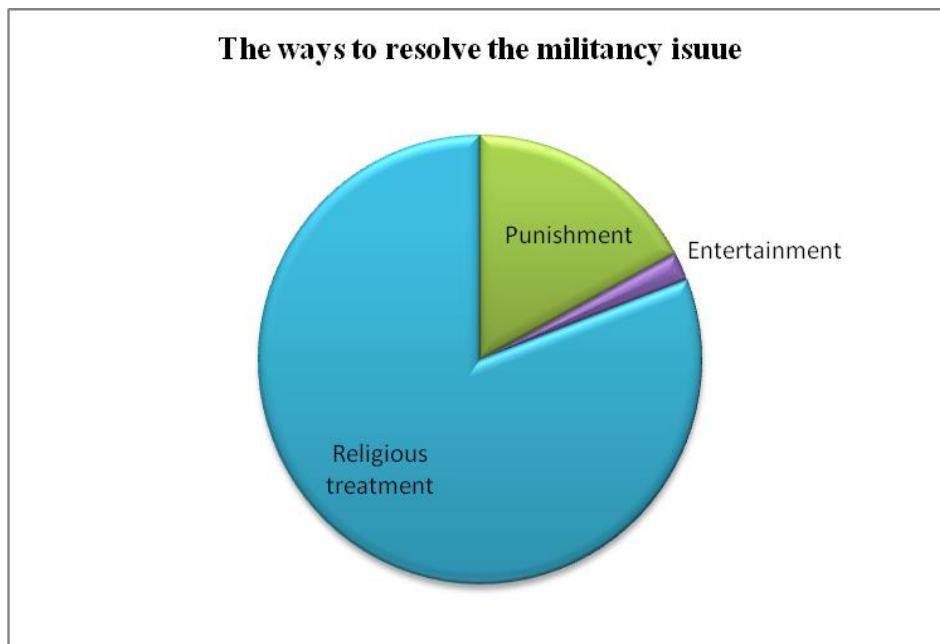


Figure 2: Ways to resolve militancy issue

On the other hand, a minor portion thinks entertainment like music, movie etc. can refrain people from militancy. The pie chart compares the findings of the study referring to how militancy can be checked. It is evident that Islamic religious measure should get the first priority to resolve the issue since the root cause of this acute problem is attributed to Islam followed by the punishment treatment.

5.4 Awareness through correct Islamic knowledge is necessary

The present study aims to create consciousness on militancy among the students studying in colleges and universities since some misguided Islamic scholars have washed the brain of the young people tempting them for a haven. However, it is very urgent to know whether the Nobel Quran allows such types of innocent killing or not in the name of Islam. Islam means surrender. An individual Muslim shall have to surrender himself/herself under the rules of Islam. Only then surety to lead a peaceful life is possible. Thus, submitting an individual's will to Allah's commandments and passing 24 hours accordingly can ensure peace in Islam.

The holy Quran says, "Truly, the religion with Allah is Islam" (3:19). The followers of Islam are known as Muslims who are believers, having an obligation of obeying the orders mentioned in the Nobel Quran.

Allah says, “Verily, Allah has purchased of the believers their lives and their properties for that theirs shall be the paradise. They fight in Allah’s cause, so they kill and are killed”(9:111), “Verily, Allah loves who fight in His cause”(61:4).

The verse is applicable when fighting between two groups are commenced with having two leaders of each side in an open field where everybody knows one other who are friends and foes having separate flags for their identification. Before the battle starts, it is evident to invite the enemies of Islam for establishing peace. In addition, children, old aged people, fighters took shelters in the temples, mosques are strongly prohibited to kill. Even, Islam also forbids cutting the trees down in the battle field and killing innocent people is out of the question.

Thus, what the militants are doing is out of the teaching of Islam. Allah says, “O you who believe! When you to fight in the cause of Allah, verify” (4:94). This verse is concerned with the fighters in the cause of Allah to justify who are believers and who are not. Nevertheless, the militancy incidences occurred in July, August and September caused many Muslims’ death were Muslims also. Few members of law enforcing agencies along with general people were Muslims critically injured by the militants. The militants have not considered the circumstances due to the lack of proper Islamic knowledge.

Knowledge of *Jihad* held by the masterminds causing militancy and their blind followers seems to be inaccurate. Allah says, “Give thanks to Me and to your parents, But if they strive with you make you join in worship with Me others that of which you have no knowledge, then obey not” (31:15-16). ‘*Jihad*’ means striving to preach Islamic teaching by heart and soul obeying the commandments of Allah in a peaceful manner which is an entry requirement of heaven. The Holy Quran says, “Do you think that you will enter Paradise before Allah tests those of you who fought in the cause of Allah and tests those who are the patient? (3:142), “And surely, We shall try you till We test those who strive hard for the cause of Allah as the patients (47:31), “And strive hard in Allah’s cause you ought to strive” (22:78), And whosoever strives, he strives only for him (29: 6), “As for those who strive hard in Us, We will surely guide them to Allah’s Path” (29:69).

Those who will fight for Allah will be given relief from the torments and sufferings here and hereafter. Allah says, “O you who believe! Shall I guide you to a trade that will save you from a painful torment? That you believe in Allah and His Messenger, and that you strive hard and fight in the cause of Allah with your wealth and life: that will be better for you, if you know” (61: 11-12). Thus, the verses regarding Jihad for the cause Allah possess implications.

Trying hard to perform Islam and making the others understand to obey Islam pertaining proper motivation is striving for the cause of Allah. The efforts made in the way of Allah will benefit the individual Muslim, and such efforts should be done in various forms like delivering a speech, writing books, making dialogue, and the most influential one is showing the best conduct. However, no exaggeration and power application are allowed but presenting the messages of Islam in a moderate way. Allah says, “Thus, We have made you a just nation, that you be witnesses over mankind and the Messenger be a witness over you” (2:143). That is, a Muslim never can force anyone to obey the rules of Islam unless someone accepts it voluntarily. Whatever a Muslim is responsible for acting is to communicate the truth. Allah says, “There is no compulsion in religion. Verily, the right path has become distinct from the wrong path (2:256), “They shall receive the reward of what they earned and you of what you earn. And you will not be asked of what they used to do” (2:134), “Whoever goes right, then he goes right only for the benefit of his own self. And whoever goes astray, then he goes astray to his own loss. No one laden with burdens can bear another’s burden” (17:15), “So, remind them- you are only one who reminds, you are not a dictator over them” (88:21-22).

Islam does not permit creating pressure or insisting someone in obeying the rules of religion. Yet, Islam encourages the promotion of Islamic messages to the Muslims in a very sober and polite way with consciences. Allah says, “Say, O Muhammad (May Allah bless him) this is my way; I invite unto Allah with sure knowledge, I and whosoever follows me (12:108), “Invite to the way of your Lord with wisdom and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from his path, and He is the Best Aware of those who are guided” (16:125). Consequently, the masterminds of militancy and their followers are not guided in the right path of Islam.

The militants are destroying themselves committing suicidal attracts. Allah says, “Do not throw yourselves into destruction” (2:195). “And do not kill yourselves (nor kill one another). Surely, Allah is Most Merciful to you” (4:29). The militants indeed are the enemies of mankind killing human thinking believing it a religious deed aspiring to be rewarded hereafter. On the other hand, the Holy Quran announces killing people wrongly is a big blunder and a sinful act leading to the hell fire. Allah says, “If anyone killed a person not in retaliation of murder, or to spread mischief in the world- it would be as if he killed all mankind, and if anyone saves a life, it would be as if he saved the life of all mankind” (5:32). Thus, Islam saves mankind not kills them. The most miserable fact is that the militants are engaged in so-called ‘War for Islam’ wishing to get heaven, but they are just about to enter the hell fire after their death since such types of killing is compared with disbelieving

as per the Noble Quran resulting in making them losers hereafter. Allah says, “And whosoever disbelieves in faith, then fruitless in his work: and in the hereafter, he will be among the losers” (5:5).

VI. RECOMMENDATIONS AND CONCLUSIONS

Although severe punishment can minimize militancy for the short term but a sustainable solution is necessary since the militants are intrinsically motivated to tolerate any torment even the death penalty. Religious awareness is highly recommended to eradicate militancy from Bangladesh as the religious blindness is the main causing factor. The present study has contributed to creating awareness on militancy among the young people studying in college and university levels discovering that economy, society and religion are badly affected by militant attacks in Bangladesh. In addition, the respondents have opined few ways to resolve the militancy issue consisting of punishing the guilty and creating awareness through proper religious information. Yet, the most significant findings of the present study include the religious vulnerability.

Authentic religious knowledge can repair the vulnerability what different stakeholders have suggested. Since the militants do not care for death. As a result, they are not afraid of other minor punishments since they are deeply motivated with wrong information that they will enter paradise after their life expiry. Moreover, they hold a firm belief that the more torments in the world will reward them more prestigious position and promotion in the heaven. Consequently, they will not bother about any economic, social or religious harm. They hardly study the Holy Quran and follow it. Families, schools, colleges, universities, print and electronic media must communicate the teaching of the holy Quran on fighting in the cause of Allah to create awareness on militancy. Probably, the likely limitation of creating awareness on militancy using Islamic principles is the secularism since Bangladesh is constitutionally recognized as a secular state. Nevertheless, the solution of militancy is beyond the means of man-made laws as militancy is an effect but religious blindness is the cause. Only religious explanation to create consciousness, however, can solve the militancy problem. Additionally, the findings of the study can assist the other nations affected by militancy. As the problem is an international one, combine strategies by the Islamic scholars also can aid in controlling the militancy issue. Lastly, the academics should come forward to research that issue. A collaborative effort of all the stakeholders certainly can gift the nation a peaceful world where there will be no room for militancy at all.

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Appendix: Questionnaire used for the survey

Dear respondent,

We are conducting a survey on “**Militancy in Bangladesh: the Ways to Resolve the Issue in the Name of Religion**” to create consciousness about the burning issue. The output of the work will be used only for the academic purpose. It might take your two minutes time to respond the questionnaire. Please answer to the questions bellow.

1. What is the main effect of militancy you perceive? (Mark as Number 1 and 2)

- (a) Economic loss
- (b) Social unrest
- (c) Damage of religious cooperation

2. Which way do you suggest to resolve the militancy issue? (Mark as Number 1 and 2)

- (a) Severe punishment
- (b) Entertainments like watching movie, hearing song etc.
- (c) Creating awareness through proper religious explanation

Your comments:

Your name:

Age: 18- 25 26-35 36 and above

Occupation: College student Varsity student Businessman Service holder Others

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